

WON BY CLEMENT G. CLARKE

DE FOREST PRIZE SPEAKING IN
BATELL CHAPEL YESTERDAY.

Clement George Clarke won the \$100 Medal for Writing and Pronouncing in Public the Best English Oratorical Recital This Afternoon in Battell Chapel by Harry B. Jepson, the College Organist—Baccalaureate Sermon by President Dwight Sunday Morning—Sermon on the Lives of Professors Dana and Whitney Sunday Evening.

The DeForest prize speaking took place at Battell chapel at 3 o'clock yesterday afternoon, and Clement George Clarke of Manhattan, Kan., won the medal, which is valued at \$100. The subject of his oration was "The Religion of Milton and the Religion of George Herbert." This prize was founded in 1823 by David C. DeForest of New Haven, to be awarded "to that scholar of the senior class who shall write and pronounce in public an English oration in the best manner," the president and professors being the judges. The speakers wore their caps and gowns. A fair sized audience was present.

Mr. Clark, the winner of the medal, was also the winner of the Ten Eyck prize of \$50 in the junior exhibition, and will pronounce the class oration at the presentation exercises in Battell chapel Monday morning. This is the speaking which formerly took place in the center church on Commencement day, but has been put at a different time on account of its making the Commencement day exercises so long.

The speakers and their subjects were as follows:
Julian Ingersoll Chamberlain of New York city—The Religion of Milton and the Religion of George Herbert.

Charles Cheney Hyde of Chicago, Ill.—The Generalship of Marlborough and of Wellington Compared.

Roger Sherman Baldwin of New York city—Lourdes.

Clement George Clarke of Manhattan, Kan.—The Religion of Milton and the Religion of George Herbert.

Francis Burton Harrison of New York city—The Generalship of Marlborough and of Wellington Compared.

Lindsay Denison of Washington, D. C.—Historical Novels.

The Townsend premiums, five in number, and valued at \$12 each, are tried for by the same speakers. These are awarded for the best specimens of English composition read in public by members of the senior class, and were founded in 1843 by the gift of Isaac H. Townsend of New Haven.

The following is Mr. Clarke's oration:
MR. CLARKE'S ORATION.

The Religion of Milton and Religion of George Herbert.

At a time when there were shelves in many an English library which had no place for Paradise Lost, George Herbert's Temple was affectionately regarded as combining the merits of Psalter and prayer book. In the same age which spoke of Herbert as the Psalmist of the seventeenth century the dean of Westminster rejected a bust of Milton, thinking even his name unworthy to be inscribed in a building dedicated to the cause of religion. Public opinion has since erected a statue to the memory of this man. His name is no longer thought a defilement of sacred walls. The name of Milton is a household word to-day, while George Herbert though by no means forgotten has no such shrine in the libraries or hearts of English readers as the Puritan poet whose pamphlets were burnt by the public execution in the years of the Restoration.

There is perhaps no better test of the greatness of men than the history required to explain them. Some men are great for a single day, or a single generation, but some few gather up into themselves an epoch, a period or a religion. We have the case of George Herbert, the Elizabethan period, and the religion of Milton. Herbert would never serve to identify an era, but he represents the attitude of the conservative mind at this period of innovation, and compresses into his life and religion all of the finest elements and noblest traits of the established English church. They were men of marked individuality. Besides, Milton was a Puritan plus himself, and George Herbert was more than a mere devotee to the doctrines of Archbishop Laud.

Herbert stands for the highest refinement of the Anglican idea. He thought of the Church of England as a mean between the two extremes of Catholicism on one side and Presbyterianism on the other.

His theology was the doctrine of the archbishop. There is difference of opinion as to Milton's theology. As a Calvinist, he laid the emphasis of his belief on the sovereignty of God and his characteristic trait was spirituality (of mind). (The living reality of the invisible world led him to regard the unseen as the principal thing.) We may be able to discover parallels in his writings that do not harmonize with each other in doctrine, but if read as a whole like the great book, which was the object of his reverence, the works of Milton have the ring of one powerful spiritual personality which overshadows and renders insignificant his exactness in theology.

Reverence for authority was a controlling influence with Herbert. Milton was his own authority. Herbert was heart and soul a lover of existing institutions. At the very time when Milton was refusing to take holy orders that must be bought with "servitude and for speaking," Herbert was serving an Anglican priest at Bemerton. To the mind of the churchman there was no servility in subscribing to doctrines prescribed by the clergy. To obey was the very seal of a gentleman. The historic church, its forms, its ritual, its sacraments, were all apart of his religion. As well strike out the doctrine of the atonement as take the rayer book from the churchman's pew. To Milton these things were necessary to pure religion. He found the opinions of the church warped and tied down to tradition, and he for one determined to think for himself. He refused to submit all principles to the test of reason and scripture, to demand liberty of conscience, freedom to worship, and freedom to think. Form ceremony well, but little better than hypocrisy. No masquerade in prelatical robes could conceal from him the nature of the bishops. He would strip the clergy of all artificial sanctity and transfer allegiance from the church to the word of God.

The first difference we notice in spirit of their religion, a difference which

runs through all their character and life, is the largeness of Milton in contrast with the sweetness of Herbert. Every word which helps us express majesty, sublimity and boldness is needed in the description of Milton; while for the simplicity, the piety and the fervor of the other character there is nothing more expressive than Isaac Walton's "Beautiful George Herbert." Milton's character asserts itself everywhere, in pastoral, pamphlet, and epic. We have majestic grandeur and mountain air even though we miss the delicate odors which spring from the flowers of Christian charity. Something proud, something heroic, makes up the religion as well as the verse which is written into Paradise Lost. The spirit of Herbert is sweetness and grace. Between all the quaintness and mysticism, we are conscious of the warm, pulsing heart of a man eager for faith and piety and Christ. Read Herbert, feel his spirit and you long for quiet, for some humble place to do and serve. Read Milton, you invite the tempest, you delight in the play of nature's forces.

One man stands for spiritual power, the other for humble consecration, and everyday religion made sweet and beautiful by a singularly Christian spirit. Herbert was a most saintly man, but like the apostle he felt himself the chief of sinners, and all his poems are thus baptized as it were, in a spiritual flood. As he says of his sermons, so of all his thoughts they were "dipped in his heart" before they were uttered. Herbert belongs with the gentle spirit of history; Milton belongs with the reformers; Milton and Cromwell; we cannot separate them, great types of what heroic souls may be men who, with swords in their hands and prayer in their hearts. We think of these men, and hear them say over again the unending words of Luther: "Here I take my stand, I cannot do otherwise. God help me! Amen."

There is little or no questioning about Milton. In him the colonist predominates over the child of the Renaissance. He knows his own mind and treads the line of the future. The living reality of the invisible world allows no mysticism to shroud for him such eternal truths as God and immortality. He reminds one of Browning. He is confident of all that he asserts; he dares look into the invisible heaven and behold "The living throne, the sapphire blaze Where angels tremble as they gaze." Milton would enter the holy of holies; would even enter the thoughts of God. He never doubts, and the bold, heroic spirit feels that he is speaking of that which he has seen and known. Not so with Herbert. We get his insight by suggestion or subtle artifice. We feel what he wishes to express by the atmosphere surrounding his thought. The brightness which envelopes the throne is too great for him. He hesitates and falters, and wonders if all can be. Where is truth? What is sin? Who is God? Far off and unapproachable! He looks into the face of the son of man, but dares look no further—"Thou shalt answer, Lord, for me."

Milton and Herbert were alike in this: they both held the Scriptures in highest reverence; but the homage of Milton was paid to the writings of the old Testament, while Herbert received his inspiration from the New. If Milton would see God he would go with Moses to Mt. Sinai; Herbert would go to the cross on Calvary to follow the star to Bethlehem. Both men are Christians, but Milton is a Hebrew converted to the Christian faith; Herbert is a Christian converted to the Hebrew faith. He lives his life and writes his song and prays his prayers, and goes about doing good, even as his Master did in Galilee. The images and magnificence of Paradise Lost are the conceptions which the Hebrew prophet would have used, while the figures of the temple are more like the parables of Christ. The beauties of the sermon on the Mount come fittingly from the mouth of Herbert; in Milton we hear the voice of Elijah at Mt. Horeb: "I have been jealous for the Lord God of hosts, because the children of Israel have forsaken thy covenant." Herbert, the lover of authority, the mystic poet, the sweet and pious Christian, the serene, monastic churchman; Milton, one who dares break with tradition, in whom is absence of mysticism, a severe simplicity, heroic boldness—these are their different religious traits. Milton presents the noblest type of the Puritan; Herbert the truest and best in the cavalier.

At no time do the different characteristics in the religion of these two men show to better advantage than in their declining days.

Both were born in an atmosphere of religious refinement, and at the same university drank eagerly of its culture and learning. Milton as well as Herbert naturally loved the "storied windows," the "dim religious light," and all the hallowed associations of an historic church. They stand far apart in these later years. Milton attending no church, adopting no ceremony, sat apart in austere self-sufficiency. Herbert merging himself in the great congregation, was simply one stone in his beautiful temple. As his strength failed in that last lingering illness, and he could no longer conduct his daily service, psalms and prayers were read to him by his bedside. The trust worship of all noble natures, those silent upward strivings known only to themselves and their maker, were the form of services which Milton chose.

To be ministered unto, to join in the common prayer, was to limit by expression an emotion which could only be felt. Religion to him was too spiritual to be expressed by definite forms, but no one will ever doubt that he prayed to the eternal spirit.

We cannot help wondering whether, if the Puritan poet were living to-day, he could find any church with which he might affiliate. We may be sure of this—the church of Milton would be a church with open doors to all liberal thinkers. Neither doctrine nor ceremony would shut out the living God. There would be no tests except tests of character, and from its membership men of the highest culture would not be excluded.

It may be difficult for some of us right

ly to appreciate George Herbert. He is too fine, too tender for our masculine nature. To read him sympathetically, Coleridge says, one must be both a Christian and a lover of the Anglican church, both devout and devotional. To Herbert all the ceremony was worship; he entered with the thought of its symbolism and was calmed and subdued by its magic. Simple as a child in his ministrations of charity, he was as devoted as any Catholic priest to the forms of

his church. We cannot help wishing that Milton had been less mechanized in his theology. He was able to see a noble allegory in the Old Testament story of Samson; we wonder why he could not have seen a larger truth in the history of creation. His poetry is full of magnificent images; we wonder why he shut symbolic interpretation so entirely out of the New Testament scripture. He saw political issues clearly; why did he not see the supreme doctrine of love underlying all doctrines gave to Christianity a potential power and enabled it as a set of principles to adapt itself to every human society?

The particular differences between the churchman and the Puritan of the seventeenth century have largely passed away. It is no longer a question of wearing the surplice or repelling the turgid; the Puritan and the churchman have almost ceased to take issue on doctrinal points; a liberal theology is granted to all believers. We have combined the sin-denouncing prophet with the cultured gentleman. (It is the noblest product of the ages. Those men who unite in their lives the sturdy honor of Plymouth with the culture and refinement of the churchman—George William Curtis, James Russell Lowell—we hold them up to the world, our type of American men!) The two types, however, are not yet extinct. We need a double infusion of both their qualities. Our Puritanism needs a finer culture; our culture a sturdier Puritanism. New energies must be assimilated with the ancient fervor of spirit. Our aestheticism must affiliate with Puritan duty; our "I would" with the sterner "I ought."

And only as we bring more and more closely together the highest elements in both of these types shall we approach that perfect religion where highest culture and highest morals are combined, where refinement of taste is united with positive faith, and where freedom and authority are reconciled. To learn the spirit of devotion and service we may yet read with profit the poems of George Herbert, and in the sphere of action where our business is to "speak things, not words," we must learn again the spirit of Puritanism as it is embodied in the life, the work and the words of John Milton.

ORGAN RECITAL THIS AFTERNOON

Mr. Harry B. Jepson, college organist, will play the following program of organ music in the Battell chapel this afternoon at 3 o'clock:
Mr. Ericsson P. Bushnell will sing:
Merkel—Maestoso from Second Sonata in G minor.
Gullmatt—Nuptial March.
Handel—How Willing My Paternal Love.
(From Judas Maccabaeus).
Mr. Bushnell.
Mendelssohn—Piffa Sonata in D Major.
Jepson—Tempo di Minuetto.
b. Tachakowsky—Andante Cantabile.
(From quartet from string, Op. 11.)
c. Fumagalli—Marcia Villerecia.
Mendelssohn—It is Enough.
(From Elijah).
Mr. Bushnell.

a. Tombelle—Epithame.
b. Farley—Fantasy.
Wagner—Overture to Tannhauser.
The baccalaureate sermon will be preached by President Timothy Dwight in Battell chapel at 10:30 o'clock Sunday morning.

In the evening President Dwight will preach a sermon on the lives of Prof. Whitney and Dana at Battell chapel at 7:30 o'clock to-morrow evening.
The class presentation exercises will be held in Battell chapel at 11 o'clock Monday morning, and at 2 o'clock the class histories will be read on the campus.

PERSONAL NOTINGS.

Mark A. W. McGrath, the popular buyer for Malley, Neely & Co., and his wife will sail for Europe on the steamship Nebraska, of the State line, to-day.

Stopping with Miss Gertrude Sanford of Howard avenue is Miss Lucy Chase of Chicago.

E. R. Smith, the Chapel street shoe dealer, who has been confined to his home for several weeks, has so far recovered from his recent severe illness that he is able to attend once more to his duties.

A cablegram from Glasgow has been received announcing the safe arrival there of Dr. and Mrs. W. G. Alling of Orange street, who sailed a week ago Saturday.

Rev. Dr. Ziegler of the Henry street synagogue, New York, is visiting his daughter, Mrs. Nettie of this city. Dr. Ziegler will preach this morning at 9:30 o'clock in the William street synagogue.

Rev. William H. Gilbert, who for the past seventeen years has been secretary of the Connecticut Bible society, sails for Europe July 6 to be gone six weeks.

Mrs. John Fisher of 187 DeWitt street, is visiting her son for a few weeks.

DECISIONS IN THE COURTS.

Divorces Granted and Other Judgments Rendered.

Judge Prentice presided over the closing short calendar session of the superior court, civil side, in this city yesterday.

Ida N. Charlton of this city was granted a divorce from George S. Charlton on the ground of desertion. Mrs. Charlton is a saleslady in Howe & Stetson's and was married to Charlton in November, 1891. She was also permitted to resume her maiden name of MacDonald.

Frank H. Gauchet of this city was granted a decree from Eleanor C. Gauchet on the ground of habitual intemperance. This case was partially heard last week. The couple were married in May, 1889.

Lizzie L. Freeman of Ashbury Park, N. J., asked for a divorce from Anos Freeman, who is now in Waterbury, serving a term for burglary committed in Ansonia, where the couple formerly resided. Mrs. Freeman alleged intolerable cruelty and said that he fired a revolver at her at one time. Judge Prentice granted the decree and also awarded the plaintiff the custody of three minor children. The plaintiff had in court a court wash with a bullet in it to prove one act of her husband's cruelty, when he attempted to kill her, but the oral testimony was sufficient.

Norah Farley of this city asked for a divorce from Richard B. Farley on the ground of desertion. The couple were married about twenty-five years

ago, but as the plaintiff could not remember the exact date of her marriage the case was continued until next Tuesday in order to allow the plaintiff an opportunity to go to Holyoke, Mass., where she was married, and get a copy of the marriage certificate.

Judge Prentice also rendered two decisions in the case of William G. Gunning against Henry C. O'Sullivan, editor of the Catholic Standard. The suit was one for alleged libel. The defendant filed motions that the plaintiff be compelled to give the names of all the members of the A. P. A. in New Haven; also that the article in question in the Catholic Standard contained no libelous statements. Both these motions were denied, but Judge Prentice granted a motion that the plaintiff be compelled to file a list of the names of those patrons of the hotel of the plaintiff who had withdrawn their patronage because of the publication in the Catholic Standard.

Judge Prentice also granted two judgments of foreclosure yesterday. The first was of the mortgage of \$25,000 held on the Curtis house in Meriden. The defendant was G. F. Griswold and the time of redemption fixed at four months from date. The second judgment of foreclosure was a mortgage of \$1,600 held by the New Haven Savings bank on property of Josephine Hughes and others located in Alden street in Westville. Time of redemption was limited to four months from date.

The appeal from probate of John H. Whitney in relation to the will of Mary Ann Best was, on motion of Attorney Henry G. Newton, restored to the docket.

Eugene A. Bristol, receiver of the Derby Building and Lumber company, was authorized to pay creditors a dividend of 70 per cent. The claims amount to about \$40,000.

Common Pleas Court—Civil Side—Judge Hotchkiss.

In this court yesterday afternoon in the case of Willard & Quincy of Boston against John P. Dibble of this city to recover an alleged debt, Judge Hotchkiss rendered a judgment for the plaintiff to recover \$182.95 and costs.

Judge Hotchkiss also denied a motion to erase from the docket the case of Miss Jean Pardee against W. Vernon Somers, Jerome Donovan and others. The motion was made by the defendants on the ground that the return of the case to the court had been too long delayed under the law.

City Court—Criminal Side—Judge Dow.

Frederick Root, burglar, two cases, bound over under \$300 bonds, theft, no charge; Vincenzo Alfieri, theft, no charge; William Gray, breach of the peace, \$10 fine, five days in jail, \$11.75 costs; Thomas McCabe, breach of the peace, judgment suspended; Jacob Rosenberg, breach of the peace, discharged; Allen Creighton, violation of city ordinance, no charge; Mary Kane, breach of the peace, \$1 fine, \$7.88 costs; drunk, judgment suspended.

Young Man, Are You Preparing for Business?

An essential equipment is a thorough knowledge of the principles of accounting and advanced bookkeeping. Mr. Shillito, the well known expert in business, announces that he still has room for one or two more pupils for private instruction, and those who desire to avail themselves of the opportunity should apply without delay. See his advertisement in another column.

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49-51 Church Street, Next Crown street.

CRAMPS and COLIC are quickly CURED with Pain-Killer.

Cramps may assail you at any time, without warning. You are at a complete disadvantage—so sudden and violent is their attack—unless you are provided with a sure cure.

Pain-Killer

is the surest cure, the quickest and the safest cure. It is sold everywhere at 25c a bottle. See that you get the genuine—has "Perry Davis & Son" on bottle.

NOTICE

Johann Hoff has a suit pending against Tarrant & Co., to enjoin them from using the words "Hoff's Malt Extract" for an Extract bottled in their cellars in New York City.

Beware of imitations. Ask for the genuine JOHANN HOFF'S MALT EXTRACT

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SAYS: I FEEL very much benefited through the use of the genuine Johann Hoff's Malt Extract. I think it is a great table beverage and tonic, especially when run down from hard work.

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Johann Hoff

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Again we have done the unheard-of. We've paralyzed competition before. But now, with our immense Factory Stock to dispose of, we've left them far behind. Instead of disposing of their wholesale stock in big lots to retailers, upon long credit, our New York factory has sent the whole stock up here to be turned into immediate cash at wholesale prices.

Yours is the Saving, while We are Not the Losers. The Middleman's Profit Is What You Save.

Men's Suits \$4.99, all wool; value \$10.
Men's Suits \$5.75, all wool; value \$10.50.
Men's Suits \$7.75, Clay Diagonal, value \$13.50.
Men's Suits \$6.49, sold everywhere \$15.00.
Boys' Washable Suits 43c up.
Boys' School Suits 79c up.
Boys' Dress Suits \$2.00 up.
Summer Coats 35c up.
Men's Pants 79c up.

You don't have to reckon how to save money on Clothing. Our FACTORY SALE does it for you.

OAK One-Price Clothiers, HALL
49-51 Church Street, Next Crown street.

Dry Goods.

Wm. Frank & Co.
783 Chapel St.
BLAZER SUITS.

We offer exclusive Black Figured Brilliant Blazer Suits. Blazer all lined except sleeves, with full ripple back. Skirt with stiff pleated back, lined throughout and finished with velvet facing. A swell and elegant suit. Only a few at \$9.98, worth \$16.50.

Also Blazer Suits of real Tan Mixed Coat Cloth, newest ripple back Blazer, at \$4.98 per suit.

Our line of Tailor-Made Suits, is perfect in styles and material, in very large variety and positively lowest prices.

\$12.00 to \$27.50 Capes \$7.50.

We repeat from Thursday until closing hour Saturday night (if they last), about 30 of our most elegant and exclusive style Capes (most of them imported). All were \$12.00 to \$27.50; for 3 days only at \$7.50.

White Lawn Waists.

Without any exception we have the largest line of White Lawn Waists in New Haven—just 43 different and distinct styles—at all prices; and draw attention to our special leaders at 98c., and \$1.50.

Chamois Gloves.

We offer the very best make of White Chamois Wash Gloves, in 4-Button and 6-Button lengths, handsome Embroidered Backs, for Thursday, Friday and Saturday only, special 68c.

Blouse Fronts.

A superb line of Fashion's latest and most beautiful—fad—exquisite—Blouse Fronts of White Lawn, Dotted Swiss and Linen, all beautifully trimmed with Lace or Embroidery. Also large Sailor Collar and Pointed Embroidered Yokes, in an immense variety; prices 50c. up.

Infants' Caps.

TWO BARGAINS.

Elegant Embroidered large Poke Bonnets at 35c.
Some of our most exquisite styles Poke Bonnets, reduced special to \$1.25.

For Only Thursday, Friday, Saturday:

Colgate's Perfumes, all odors, at special 10c. per ounce. Colgate's Antiseptic Dental Powder, special 14c. Sterling Silver Rings 25c. Handsome White Metal Belt Buckles, price elsewhere 25c., special 8c. All Silk Baby Ribbons in Pint and plain edge, 10 yards in a piece, special 10c. per piece.
Genuine Jackson Corset Waists, regular \$1.25, for 3 days, 98c.
Ladies' Fine Seamless Hose, in Tan colors, worth 15c., special at 10c.
Also specials in Duck Suits, Separate Skirts and Shirt Waists.

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Philadelphia Dental Rooms,

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Best Set of Teeth on Rubber Base, \$8.00.

There is no better made, no matter what you pay elsewhere.

We also make a good set for \$5.00.

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A Cut in Two

Halves things. It's a cut in the center. Prices sometimes get cut that way; and when they do, bargain chaps are flying in all directions. Something of this sort lately happened to our stock of up-to-date clothing.

Figures have suffered heavily, and there's any quantity of bargain chips awaiting wide-awake buyers.

When you see chips like ours, pick them up. First comers take the prizes. Those who come later only take what is left.

There's much to be had, but we recommend prompt action.

There's no time to be lost when these chances are in sight.

For \$5.68, two styles of strictly All Wool Men's Suits; neat, fashionable patterns, both of 'em,—worth \$10.00 and \$12.00.

For \$7.88, several styles of handsome Men's Suits, including strictly all wool and fast color, Blue and Black Cheviots, worth from \$12.00 to \$15.00.

For \$9.88, an immense line of the most stylish and highest grade Suits in our stock, formerly sold by us for \$15.00 and \$18.00.

For \$11.88, your choice of our \$20.00, \$22.00 and \$25.00 Suits.

The large purchase we made in Boston two weeks ago has made this sacrifice sale possible. It was the opportunity of a lifetime, and we took advantage of it. The public is now sharing with us the benefits of our enterprise. Money back if you are not satisfied.

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New Haven's Leading Clothiers,

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and if a particularly smooth surface is required, use a little raw linseed oil. For sale by

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Brown Linen Spring Heel Lace Bals are excellent Summer Shoes for Misses and Children, and we recommend them for general use. Our manufacturer has just sent in the most attractive that we have ever offered. They are made with Russian calf trimmings, are light and cool, but firm and durable.

Ladies' Brown Linen Lace, \$2.00.
Misses' Brown Linen Lace, \$1.75.
Children's Brown Linen Lace, \$1.50.

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